

SOME SERIOUS
Resolutions

DRAWN FROM
Reason and **SCRIPTURE**;
REMOVING

All Scruples raised by tender Consci-
encies touching the present **OATHS**
required to be taken to the Govern-
ment, by all Persons that have any
Interest in any Messuages, or Lands,
in Law or Equity; if above Eigh-
teen Years of Age, for securing the
Peace of the Kingdom, the Prote-
stant Religion, the Laws, Lives, Li-
berties, and Properties of the Subject;
when the Destruction of them all at
once, are aimed at by Papists, and
their Adha'rents, and Attempted.
Sufficient to convince all well-mean-
ing unprejudiced Persons, that are
not biggotted to Popery in their
Hearts, of the Lawfullness, and rea-
sonableness of the aforesaid **OATHS**.

By a true SON of the Church of England
Establish'd by **LAW**.

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If you think this Book is not worth
one Penny keep it clean and return it.

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Trust. Funde

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I Find my self under an Authority which requires certain Things of Me, for the better security of the Government which Protects Me, *viz.*

Solemnly to declare whom I believe to have a Right to my Obedience, who it is that has a Right is not determined by any Law of GOD ; The Laws of the Land therefore being the rule of Civil Obedience in subordination to the Laws of God, the rule of my Conscience ;

The Laws of the Land have determined the right to be in the present possessor of the Throne and in no other.

I Q But I am in doubt whether these Laws are made by a Competent Authority what must I do in this case ?

1. A. Just as I would do if my Health or Estate, or Life, were at Stake, If I am at a loss my self as to any of them, I ought to consult whose Profession, or duty or Place, it is to Inform

form me, and if they lead me into an Error, having done all I can, it will never be imputed to me as a Sin. Now the Judges, the Lawyers, the Nobility, whose Profession and Business it is to understand the Constitution (See *Bishop Sanderson*) are Generally Agreed in this; That the right of calling Parliaments and of giving the Sanction to Law's is in the KING who possesses the Throne by the General Consent of the People; and the Holy Scriptures and reason seem to suppose this; for considering how many Difficulties are to be got over, before every private Christian could thoroughly discusse the Title of every King that Reigns over us; If he ought till then to question every Law made by the Legislature, the Command of GOD to Submit to every Ordinance of Man for the Lord's sake, would at the same Time be a Duty, and yet impossible to be performed. The King in Possession, according to the Judgement of those whose Right it is to Judge of such matters is the Power whom I am to Obey,
and

and whose Laws, if not contrary to the Laws of GOD are to be Submitted to for Conscience Sake.

Now the Laws have been made from Time to Time, by such Kings and Queens for the Limitting the Succession (which according to the Roman Law, ought to be from the Father to the eldest Son) to Persons so and so Qualified: The Judges who are the Interpreters of the Laws, whose Judgements are to silence all disputes, till disallowed by a Superior Authority; they say These are good Laws. The Magistrates for the better security of the Government demand an acknowledgement of this from me; If therefore I cannot arrive at a certainty, the decision of such matters not being within my power, all that I can do and what is my duty therefore is to follow the most probable Opinion. This being the Judgement of all the Casuists and particularly in doubts concerning humane Laws and Constitutions, that Laws made by Kings in possession by the Constitution of England are legal and binding to their Judg-

Judgments; therefore I submit as the most likely to be true, who by the Judges of the Land have long since been declared to be the only Judges of a litigated Succession, to wit, the Nobility &c. Such an Authority being a Just and reasonable ground for my Assent; even Modesty and Humility require this of me to pay a deference to my Superiors, nay, we do it to a Friend by whose Judgement we are often determined in doubtful Cases.

2: Q. *It may be said that in doubtful Cases we ought to take the surer Side and rather quit all then comply when we have doubts.*

A. 2. But it is to be doubted whether this is the safe Side of the Question; If the Powers which I disobey should prove to be Lawful I certainly Sin in disobeying them, while they command nothing forbidden by any known Law of GOD; It being Safer to obey Authority then to disobey with a doubting Conscience; and it's certainly a Sin to Quit the Post which GOD has assigned me when he does not Require it of me,

me, when the very condition of Nature wherein he has set me Requires that in these things I should be Governed by the Authority of others.

3. Q. *But you are to declare that you do this Willingly though you own you have some doubts about it ;*

A 3. It is certain where a Man has the least Scruple he would avoid taking an Oath, were he left to himself ; but where Authority (the very same Authority I obey in other things) where that interposes in Cases that are doubtful, It turns the Scales and obliges to Obedience ; and then a Man does that willingly in deference to Authority, which he would as willingly have let alone, had he been at his own disposal.

4. Q. *But are you to declare that the Person has no Right when the Decision of the Question Depends upon such Arguments of whose Force you own you are not Qualified to Judge ?*

A. 4. In this uncertainty all that I can do is to follow the most Probable Opinion which is that of the Legislature, where

where no known Law of GOD is against it, whose Authority may and ought to be depended upon; the whole Body of the Nation (who have their Representatives in Parliament) Judging it reasonable so to do.

I Profess therefore to believe this upon that Authority.

This is what you do every Day and are never blamed for it. Authority being sufficient in many Cases, and particularly such as these to claim our Assent where we our selves are not able to come to a determination, we found our Assent upon Authority, and we should be mad if we did not Act accordingly in the daily Occurrences of Life. Besides the Example of our blessed Saviour puts the matter out of all Dispute for though he himself had an Hereditary Right to the Throne of *David* yet he made no Scruple whether Tribute should be paid to *Cæsar* or not.

F I N I S.
